

MARCH.

THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXI.

"For what is a man profited, if he shall gain the whole world, and  
lose his own soul? or what shall a man give in exchange for  
his soul?"—Matt. XVI., 26.

CANTERBURY, N. H.

1891.

# THE MANIFESTO.

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## BLACK GETS A BLACK EYE.

A New York Judge Renders a Decision in favor of the R. S. Peale Reprint of the Encyclopedia Britannica.

[New York Special].—Judge Wallace, in the United States Circuit Court rendered a decision to-day refusing to grant an injunction against the firm of Elsie Bros., to restrain them from selling the "Encyclopedia Britannica," published by R. S. Peale & Co. of Chicago. The complainants are the firm of Black & Co., publishers of the original work at Edinburgh, Scotland. In his decision Judge Wallace holds that rival publishers in this country have a legal right to use the contents of the original edition, except such portions of them as are covered by copyrights, secured by American authors. The defendant's work, he finds, has substituted new articles for these copyrighted ones.

This decision is a square set back to the book trust, and directly in the interest of education and general intelligence. As an educational factor in every household, no work in all literature is so important and desirable as this KING OF ENCYCLOPEDIAS,

of which it has been said that "if all other books should be destroyed, the Bible excepted, the world would have lost very little of its information." Until recently its high cost has been a bar to its popular use, the price being \$5.00 per volume, \$125.00 for the set in the cheapest binding. But last year the publishing firm of R. S. Peale & Co. of Chicago issued a new reprint of this great work at the marvelous price of \$1.50 per volume. That the public were quick to appreciate so great a bargain is shown by the fact that over half a million volumes of this reprint were sold in less than six months. It is the attempt of the proprietors of the high priced edition to stop the sale of this desirable low priced edition, which Judge Wallace has effectually squelched by his decision. We learn that R. S. Peale & Co. have perfected their edition, correcting such minor defects as are inevitable in the first issue of so large a work and not only do they continue to furnish it at the marvelously low price quoted above, but they offer to deliver the complete set at once, on small easy payments to suit the convenience of customers. It is a thoroughly satisfactory edition, printed on good paper, strongly and handsomely bound and has new maps, later and better than any other edition. We advise all who want this greatest and best of all Encyclopedias to get particulars from the publishers, R. S. Peale & Co., Chicago.



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# The Manifesto.

VOL. XXI.

MARCH, 1891.

No. 3.

## THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

Published in Albany, N. Y., in 1808.

### No. 3.

*Of the first appearances of the extraordinary work, in different parts of Kentucky, in 1800 and 1801.*

THE first extraordinary appearances of the power of God in the late revival, began about the close of the last century, in Logan and Christian counties; on the waters of Gasper and Red Rivers. In the spring of 1801, the same extraordinary work broke out in Mason County, upper part of Kentucky; of which I was an eye witness, and can therefore, with greater confidence, testify what I have heard, seen and felt.

It began first in individuals who had been under deep convictions of sin, and great trouble about their souls, and had fasted and prayed, and diligently searched the Scriptures, and had undergone distresses of mind inexpressibly sore, until they had obtained a comfortable hope of salva-

tion. And from seeing and feeling the love of Christ, and his willingness to save all that would forsake their sins and turn to God through him; and feeling how freely his love and goodness flowed to them, it kindled their love to other souls, that were lost in their sins; and an ardent desire that they might come and partake of that spiritual light, life and comfort, which appeared infinite in its nature, and free to all. Under such an overpowering weight of the divine goodness, as tongue could not express, they were constrained to cry out, with tears and trembling, and testify a full and free salvation in Christ, for all that would come; and to warn their fellow-creatures of the danger of continuing in sin. They entreated them in the most tender and affectionate manner, to turn from it and seek the Lord, in sure and certain hope that he would be found.

Under such exhortations, the people began to be affected in a very strange manner. At first they were taken with an inward throbbing of the heart; then with weeping and trembling; from that to crying out in apparent agony of soul; falling down and swooning away till every appearance

of animal life was suspended, and the person appeared to be in a trance. From this state they would recover under different sensations, which will be more particularly noticed hereafter.

The following extract of a letter, dated Caneridge, Jan. 30, 1801, gives a striking account of the work, as it first appeared in the lower parts of Kentucky and Cumberland. "The work is still increasing in Cumberland. It has overspread the whole country. It is in Nashville, Barren, Muddy, Gasper, Redbanks and Knoxville."

"J. M. has been there two months; he says it exceeds anything he ever saw or heard. Children and all, seem to be engaged: but children are the most active in the work. When they speak, it appears that the Lord sends his spirit to accompany it with power to the hearts of sinners. They all seem to be wrought in an extraordinary way. They lie as though they were dead, for some time, without pulse or breath; some longer, some a shorter time. Some rising with joy and triumph; others crying for mercy. As soon as they get comfort, they cry to sinners; exhorting them day and night to turn to the Lord." \* \* P. H.

It is worthy of notice that a work by which God intended to bring down the pride and loftiness of man, should begin in little children. By this it was manifest who were the furthest lost from God, and what course must be taken in order to return.

At a sacrament, near Flemingsburgh, the last Sabbath in April, the power of God was very visible among the people through the whole of the

occasion; under which there was much weeping, trembling and convulsion of soul. What was the most solemn and striking, was the case of two little girls, who in the time of meeting, cried out in great distress.

They both continued for some time praying and crying for mercy, till one of them received a comfortable hope; and then turning to the other, cried out "O! come to Christ! Take hold of his promise and trust in him. He is able to save to the uttermost! O! I have found peace to my soul! O! the precious Savior! come just as you are! he will take away the stony heart and give you a heart of flesh! You cannot make yourself any better. Just give up your heart to Christ, now! You are not a greater sinner than others. You need not wait another moment!"

Thus she continued exhorting, until her little companion received a ray from heaven, that produced a sudden and sensible change: then rising with her in her arms, she cried out in a most affecting manner—"O here is another star of light!"

These children were perhaps nine or ten years old. The Sabbath following about twenty persons were struck in the congregation of Cabin-Creek, Mason Co. Among the first who cried out in distress, was a girl about twelve years old. Their convictions of their lost state, from a sudden opening of that pure holiness to which sin stands directly opposed, were quick as the lightning's flash; and came with such weight, that had they not, in some way or other, opened their case, they must have sunk into

the horrors of despair. It was dire necessity which at first obliged them to expose themselves to public view, as objects of pity; for everything of the kind was looked upon by the generality, even of professors, as wild enthusiasm, or the fruits of a disordered brain.

There were, however, a few who understood the disorder, and were ready to fly to their relief and proclaim liberty to the captives, and the opening of the prison to them that were bound.

Here a new scene was opened, while some trembled like one in a fit of the ague; wept or cried out, lamenting their distance from God, and exposedness to his wrath; others were employed in praying with them, encouraging them to believe on the Son of God and to venture upon his promise. To give up their wicked, rebellious heart, just as it was; for God to take it away, and give them a heart of flesh; singing hymns and giving thanks to God, for the display of his power, without any regard to former rules of order.

At this, some were offended and withdrew from the assembly, determined to oppose it, as a work of the wicked one. But all their objections only tended to open the way for the true nature and spirit of the work to shine out; and encourage the subjects of it to set out with warmer zeal to promote it. Accordingly a meeting was appointed a few evenings after, to which a crowd of awakened souls flocked, and spent the whole night in singing hymns, praying and exhorting one another. At this meeting one

man was struck down and lay for about an hour, in the situation above mentioned. This put the matter beyond dispute, that the work was supernatural; and the outcry which it raised against sin, confirmed a number in the belief that it was from above.

From small beginnings, it gradually spread. The news of these strange operations flew abroad, and attracted many to come and see; who were convinced, not only from seeing and hearing, but feeling; and carried home the testimony, that it was the living work of God. This stirred up others, and brought out still greater multitudes. And these strange exercises still increasing, and having no respect to any stated hours of worship, it was found expedient to encamp on the ground, and continue the meeting day and night. To these encampments the people flocked in hundreds and thousands, on foot, on horseback and in carriages.

At first appearance, these meetings exhibited nothing to the spectator but a scene of confusion that could scarce be put into human language. They were generally opened with a sermon, near the close of which there would be an unusual outcry; some bursting forth into loud ejaculations of prayer, or thanksgiving for the truth. Others breaking out in emphatical sentences of exhortation. Others flying to their careless friends, with tears of compassion, beseeching them to turn to the Lord.

Some, struck with terror, and hastening through the crowd to make their escape, or pulling away their relations. Others, trembling, weeping and



crying out for the Lord Jesus to have mercy upon them: fainting away till every appearance of life was gone, and the extremities of the body assumed the coldness of a corpse. Others surrounding them with melodious songs, or fervent prayers for their happy resurrection in the love of Christ. Others collecting into circles around this variegated scene, contending with arguments for and against. Under such appearances, the work would continue for several days and nights together.

I will now mention particularly, some of the meetings of this kind, with a few concomitant circumstances, from which the work took a general spread in the year 1801.

The first was held at Cabin-Creek. It began on the 22nd. of May, and continued four days and three nights. The scene was awful beyond description; the falling, crying out, praying, exhorting, singing and shouting, exhibited such new and striking evidences of a supernatural power, that few, if any, could escape without being affected. Such as tried to run from it, were frequently struck on the way, or impelled by some alarming signal to return: and so powerful was the evidence on all sides, that no place was found for the obstinate sinner to shelter himself but under the protection of prejudiced and bigoted professors. No circumstance at this meeting appeared more striking, than the great numbers that fell on the third night; and to prevent their being trodden under foot by the multitude, they were collected together and laid out in order, on two squares of the meeting-

house; who, like so many corpses, covered a considerable part of the floor. There were persons at this meeting, from Caneridge, Concord, Eagle-Creek and other neighboring congregations, who partook of the spirit of the work, which was a particular means of its spreading.

The next general camp-meeting was held at Concord, in the County of Bourbon, about the last of May. The number who attended on this occasion was supposed to be about four thousand. Seven Presbyterian ministers were present, four of whom were opposed to the work and spoke against it. On the fourth day about noon, the evidence became so powerful, that they all professed to be convinced that it was the work of God. One of them addressed the assembly with tears, acknowledging that notwithstanding they had long been praying to the Lord to pour out his spirit, yet when it came they did not know it, but wickedly opposed the answer of their own prayers. On this occasion, no sex nor color, class nor description, were exempted from the pervading influence of the spirit; even from the age of eight months to sixty years, there were evident subjects of this marvelous operation.

The meeting continued five days and four nights; and after the people generally scattered from the ground, numbers convened in different places and continued the exercise much longer. Even where they were not collected together, these wonderful operations continued among every class of people and in every situation; in their houses and fields, and in their daily



employments, falling down and crying out under conviction, or singing and shouting with unspeakable joy, were so common, that the whole country round about, seemed to be leavened with the spirit of the work.

The next camp-meeting was at Eagle-Creek, Ohio. It began June 5th. and continued four days and three nights. The number of people was not so great, as the country was new, but the work was equally powerful according to the number. At this meeting the principal leading characters in the place fully embraced the spirit of the work, which laid a permanent foundation for its continuance and spread in that quarter.

The next general meeting was at Pleasant Point, Kentucky, which equaled if not surpassed any that had been before. Here, the Christian minister, the common professor, the deist and debauchee, were forced to take one common lot among the wounded, and confess with equal candor, that hitherto they had been total strangers to the religion of Jesus. From this meeting, the work was spread extensively through Bourbon, Fayette, and other neighboring Counties, and was carried by a number of its subjects to the south side of Kentucky, where it found in the hearts of many, a permanent residence.

The general meeting at Indian Creek began the 24th. of July, and continued about five days. To this meeting the subjects of the work were generally collected from all quarters, and abundantly strengthened each other in the exercises of prayer, exhortation, singing, shouting and leaping for joy. But

there was very little appearance of that power which strikes conviction to the heart of the sinner, until the third day.

A boy, by appearance about twelve years old, retired from the stand in time of preaching under a very extraordinary impression, and having mounted a log at some distance, and raising his voice in a very affecting manner, he attracted, in a few minutes, the main body of the people. With tears, he cried aloud to the wicked, warning them of their danger, denouncing their certain doom if they persisted in their sins, expressing his love to their souls, and desire that they would turn to the Lord and be saved. He was held up by two men, and spoke for about an hour, with that convincing eloquence that could be inspired only from above. When his strength seemed quite exhausted and language failed to describe the feelings of his soul, he raised his hand and dropping his handkerchief, wet with perspiration from his little face, cried out, "Thus, O sinner! shall you drop into hell, unless you forsake your sins and turn to the Lord." At that moment some fell like those who are shot in battle, and the work spread in a manner which human language cannot describe.

(TO BE CONTINUED.)

It is not work that kills men; it is worry. Work is healthful. You can hardly put more upon a man than he can bear. It is not the revolution that destroys machinery, but the friction.—*Beecher*.

"BEAUTIFUL manners spring from self-control and a kind heart."

## WAKING THOUGHTS.

ANNIE R. STEPHENS.

THE rosy light of morning broke  
From a cerulean sky;  
And nature from her dreams awoke  
To tell the dawn was nigh.  
And I awoke, as if from dreams,  
Thus did my heart aspire,—  
To fill the day with sunny gleams  
Of noble, true desire.

And with an earnest soul and will  
I rose to meet the day,  
Its many duties to fulfill  
That cumber us alway,  
But ere a few short hours were spent,  
My plans—forgotten, all,  
On other missions too intent,  
My lips let harsh words fall.

Oh life's wasted, wasted power  
Of aspirations vast,  
That thrilled my soul at morning's hour  
To bless ere day was past.  
Oh! lofty thoughts, resolves that burned  
Within a living flame;  
Those vital fires to ashes turned  
From whence no brightness came.

Oh thoughtless words! Oh idle thought!  
Yea, weak and erring will; [fraught  
Life's misspent hours that should be  
With good instead of ill.  
And as I viewed by sunset light,  
My failure and defeat,  
I rose with more encouraged might  
Life's many foes to meet.

Failure, new vistas to us opes,  
Suffering brings us joy;  
And on the ashes of our hopes  
We build to God's employ.  
But hark! I hear a soft voice speak  
Which bids me bravely bear;  
And while my erring heart is weak  
To seek the strength of prayer.

*Mt. Lebanon, N. Y.*

“As fabrics dipped in any dye  
Give back its colors to the eye,  
So they with whom we move and live,  
To us our special color give.”—*Hindu.*

## SPRING.

MARY WHITCHER.

As bursts forth spring our hearts expand  
With new and joyful feeling,  
And we for life make new demand  
And should new life be dealing.  
To take and give our balance just,  
Should stand for daily weighing,  
And nothing kind by others said  
Should outweigh our kind saying.

*Canterbury, N. H.*

## A GIFT FOR MOTHER'S DAY.

HARVARD, FEB. 1891.

DEAR MANIFESTO:—I wish to express my gratitude for what God has done for me. Praise to thee, blessed Mother Ann, for this good, great and glorious work which thou hast done for all the children of this world; to lead man back to his native purity, that he may, in deed and in truth, again become the noble representative of his God. That he may walk in uprightness and present to his Maker the offering of gratitude, praise and thanksgiving, with “clean hands and a pure heart.”

We praise thee for this soul-ennobling work in which thou hast marked out the path and led the way wherein the children of men may, by confession and repentance cleanse their spirits from all uncleanness, and become thy lovely sons and daughters.

We praise thee for this glorious light and liberty, this sweet releasement of soul and body from worse than Egyptian darkness and from a slavery of the cruelest form, and blackest shade. Let woman present her warmest thanks

and bring her choicest tribute of gratitude. Let long and loud shouts of praise ascend from the hearts of thy daughters, in commemoration of this important era in the world's history.

May thy children constantly bear in mind, thy sufferings, mental and physical for the establishment and increase of the gospel, and may the time speedily arrive when those who are now groping in darkness may see the beauty of this pure and holy way. May many who are in nature's darkness be made acquainted with a spiritual mother and rejoice in her love and blessing.

MARTHA ANN CARR.

To the Memory of our Sainted Father,  
RUFUS ROSMAN.

AMELIA J. CALVER.

It was the eventide of a cloudless, autumn day, and in vision we seemed to stand looking upon a wide-spread field, all of which was richly cultivated. Everywhere were seen beautiful flowers, luscious fruits, and golden grain. Through the winding, well-kept paths, wandered people of every age, from happy childhood, to the silver-haired veteran; not only to gaze on the beauty before them, but to be fed from its generous growth; and though from the great variety every one found something suited to their taste, and none came away empty handed, yet the supply grew none the less.

Though richly ripe the fruit, decay was not visible; and though the heads of grain with fullness bent, no mildew's blast was seen. No cruel wire's

barb, nor thorny hedge, forbade the passer-by to enter; only a low, firm wall its boundary marked, over which a child could leap, or wearied age recline.

As we stood there enwrapped in thought, coveting the possession of such wealth, a measured tread was heard in the distance, and too well we knew the harvest signs, to doubt who were approaching. On, on they came; nearer and surer the footsteps of those who were to gather for the "Harvest Home."

We had no greeting for these gatherers, no welcome for the reapers, and we turned not as they silently passed us by and entered the field.

Their work was soon done and they departed laden with the growth of a willing heart and skillful hands. "And is this the end of all these fruitful labors?" we cried, as we saw the treasures depart.

But a voice from the field called, "Come and see;" and lo! the ripened fruit had cast its seed; from the heavy shocks the grain had fallen, and new life was starting from the fertile soil. "Surely" we thought "The hand of the diligent maketh rich," and "The memory of the just is blessed."

Need we a Daniel, or a Joseph, to interpret this open vision? We are now standing by this life-field of our departed father and friend; and in every particular we may see a life comparison.

Wide-spread has been the field of his labor, and his varied talents so richly cultivated, have yielded fruit for every age and class. In business economy a man; socially a friend and

counselor, and spiritually a saint. What better fruits could the many talents bear.

Happy in his life-work, his fruits have not ripened to decay; nor has the rust of a discontented old age, hidden the luxuriant growth of his sheaves. No barbs of self-righteousness, nor thorns of selfishness, bounded his goodness; but all of God's creation were free to share from his liberal hand. And now that the harvest angels have claimed their own, even at this late hour, we sigh that the field was reaped so soon.

But over this we have no control and we resignedly bow the reapers out, while we think of the choice seed he has sown, and trust that his parental hand may still assist to mature its growth, until it reproduces his life example.

We do not say farewell to thee, dear father, for though thou hast passed to higher fields of labor, thy memory will long be green in thy earth-field. Thine hast been a happy old age, and thy hoary head hast worn the crown of glory, because it has been found in the way of righteousness. "Many shalt arise to call thee blessed" and with one accord we most earnestly desire that we too "may die the death of the righteous."

*Mt. Lebanon, N. Y.*

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CHICAGO ILL. FEB. 5, 1891.

FRIEND JOHN WHITELEY:—My attention is directed to an obituary notice of the decease of Elder Robert Aitken of your Enfield Community, as presented to the readers of the Feb-

ruary number of the MANIFESTO by Thomas Stroud. In reading this, to me, painful notice, I am forcibly reminded of the very pleasant, friendly intercourse which Elder Aitken, thyself and the writer hereof had from time to time together on board the steamship Servia, during our voyage to England the past summer. I assure you that I hold him in sweet remembrance and I shall never forget, I trust, some of the words of wisdom, tempered as they seemed to be by a true Christian spirit, which fell from his lips, and in the contemplation of them and the one who gave them utterance, I am constrained to repeat the words, as penned by the gifted poet, friend, John G. Whittier to the memory of his friend Thomas Shipley.

"Gone to thy Heavenly Father's rest,  
The flowers of Eden round thee blowing,  
And on thine ear the murmurs blest,  
Of Siloa's waters, softly flowing!  
Beneath the tree of life which gives  
To all the earth its healing leaves,  
In the white robe of angels clad,  
And wandering by that sacred river,  
Whose streams of holiness make glad  
The city of our God, forever.  
Gentlest of spirits! not for thee—  
Our tears are shed, our sighs are given,  
Why mourn to know thou art a free  
Partaker of the joys of Heaven?  
Finished thy work and kept thy faith,  
In Christian firmness unto death;  
And beautiful as sky and earth,  
When autumn's sun is downward going.  
The blessed memory of thy worth,  
Around thy place of slumber glowing."

As you will probably recollect, I communicated to you and Robert Aitken my intention to visit him and also thyself and friends during the past autumn at your respective homes, and I regret exceedingly my inability to

do so, caused as it was by a change in my plans of business, which had they been executed as at first proposed, would have taken me to Boston and hence enabled me to visit you and Robert as I suggested I would do, under such circumstances. I will now assure you of my continued purpose of visiting you at Shirley Village, at some future time and if my life shall be spared until then it will most likely be during the year 1891. In the meantime I shall be pleased to hear from you by letter, to which it will give me pleasure to respond and you will please direct as previously advised.

Faithfully Thy Friend,  
C. D. S.

WALMER ROAD, BIRKDALE SOUTHPORT,  
ENGLAND, JAN. 9, 1891.

ROBERT AITKEN, MY DEAR FRIEND:— I duly received your kind letter and Elder Eads' Book, for both I am much obliged. I was afraid from the reports of the storms at the time of your voyage, that you would have a rough passage, and regret to learn that you was so ill. It is pleasant to hear of Mr. Carnegie's kindness to you. He is a good man in spite of his enormous wealth. I am sorry to learn from your letter that the vast growth of material riches in the United States is having the effect of degrading the people. It would seem that too great prosperity is always an evil for nations, be they monarchical or republican.

The increase of wealth in individual hands is the curse. What is made by society ought to be enjoyed by society in the highest sense of enjoyment,

namely, in the moral and spiritual welfare of community. You and I know that man wants but little food, if that be obtained from the goodly fruits of the earth. I can live healthfully and happily on a few cents a day. This fact is proof to me that the bounty of God should go to the advancing of our mental and spiritual nature. A rational being does not want more than sustenance. All the surplus of our gifts from nature should be turned to the development of our highest powers. That is to the making here on earth that spiritual existence which most religions defer to the other world. I am quite at one with your Society in believing that the vast spiritual universe is open to those who live purely, holy, and for eternal purposes.

I have found much pleasure and instruction in Elder Eads' discourses. He has the true illumination. I should be glad to converse with him for I find in him a brother in the spirit. It has taken me some time (in my busy life) to read his book. You will excuse my delay to reply on that account. I have thought several times of the suggestion made by James Burns of Southampton Row, London, that the Shakers should open up this country. I do not think our people are ready for such a movement. They are too individualistic. They need to be socialized and spiritualized a great deal more before they can appreciate the lofty system under which your Community lives. But of this I am assured, namely, that thousands of our men and women, yearn for the peace and purity and spiritual joy, in

which Brethren and Sisters dwell. You alone have tried to make this world with all its lowering tendencies, the fore-court of that heaven of rest, that is believed by the multitude to be impossible of attainment now, and doubtful of attainment even after death. Hence you are the pioneers of the great future of humanity. That Britain should have been the birthplace of Shakerism is profoundly significant and portends, I think, to show that our race is ripening for an incalculable spiritual advancement in the near future. By and by when we have got much preliminary political and religious difficulties out of the way, our people will begin to adopt your principles. As you know, stupendous changes are coming upon the world, and they are purely of a spiritual nature. That means the decay of fleshly appetites of every kind, the exaltation of the permanent in human nature and the down-treading of that which makes us earth-bound and materialistic.

I should be obliged to you to receive some work informing me of Ann Lee's prophetic work here and in America, or to know from you where I can obtain them, here. She was the first teacher of the new principles, and it is necessary for me to know what can be learned of her wonderful leadership. I do what I can to forward the good cause of spiritual progress by teaching and study, and your Society has been, and is working in this field. All sorts of agents are needed to hasten the progress of the human family from its present unhappy and bewildered position, to the harmony, peace and fraternity which only an

absolutely spiritual conception of our beings can bestow. Civilization will be lost and man again be hurled back into bestiality unless the leaders of spiritual truth do their duty.

Now, civilization to me is nothing but the bringing together the dispersed and divided children of men into community. But the unscrupulous reign of the wealth made in society by a few, and their habits of natural pleasures and contempt of the spirit will end in the sanguine downfall of the race for an indefinite period, unless we do our best to teach spirituality. The battle is tremendous between the powers of light and darkness, and all the social convulsions and religious shocks of the world prove it.

I hope this long and somewhat vehement letter will not fatigue you, my dear friend. But I write as I would talk with you, and that is impossible just now. I hope some time to have the happiness of seeing you again either here or at your home. We are, I am sure, kindred spirits, equally desirous of raising our fellow-beings somewhat while it is called to-day, and hoping to do forever.

I am yours in love and truth,

GARRETT FLYNT.

TROY, N. Y. DEC. 1890.

JULIA A. SCOTT.

MY DEAR FRIEND:—Your letter came near being a Christmas offering. It was a surprise and pleasure to hear from you. I feared you would forget the promise made, but, here is visible proof of your kindly remembrance.

I too, am glad that "Mother Betsey" still lingers on earth. I was much in-



terested in her, and have many times thought of our pleasant interview. Many times have I read the names so kindly written in the book given me. Her name is first, and as I trace the letters bold and clear, I seem to see her face, and hear her voice. Bless her! my soul-arms embrace her, and on her lips I press a loving kiss. May her living presence be with you another year. Like a sheaf of full grown, golden grain she stands, waiting to be "gathered in." My tenderest love to her.

The "Testimonies of Mother Ann," I have read with much interest, and here I will make my "confession." I believe she was sent of God, to do the work she did, and lay the foundation of the Societies that have been the outgrowth of her labors on earth. I believe she was spiritually illuminated; that in her experience she passed from darkness to light; from ignorance to understanding; from simple belief in a truth to a positive knowledge of truth, of divine law and order. I am no saint, wish I was; but, in my life, I have had experiences that have taught me some of the possibilities of the human soul; that in certain conditions it may climb heights, see sights, fathom mysteries and learn lessons of wisdom, not otherwise known to man, and never found in books. It cannot be written. Ah, well are ye that follow, looking upward to that beacon-light set out to guide your feet in purer, pleasanter paths, even the paths of peace. The "MANIFESTO" is a treasure-house. In its numbers I find many jewels of thought and inspirational poetry. All these prove, that while

you are shut in from the coarse elements of the world, you have fields of thought rich and fertile. Your hearts encircle every problem of life. The great questions of the day and age; the purification of the avenues of worldly life. Who can better point the way to the heights of holiness, and the better adjustment of law, political and social, than the peace-loving Shakers? Have you not worked out each problem theoretically and practically? Heaven bless your Society! May its purifying, vitalizing elements, bless the world and bring the dawn of that day, or period, when earth's children can say, thy kingdom *has* come, thy will *is* done on earth as it is done in heaven. Mother Ann was a good Prophet; Trust her words and fear not, her coming was not in vain.

Remember me in love to each and every Sister. Thanks to Sister Minerva for her pretty card and Augusta for her remembrance. I often think of our pleasant interview and wish for another. I hope to see you next summer, and sooner if it is possible for you or any of the sisters to visit Troy. Don't fail to call. My husband joins me in a New Year's Greeting to all.

Truly Your Friend,

LULA SWORMSTEDT.

I, is the narrowest letter of the alphabet, yet it can be placed so near the organ of vision as to cover even the sun. Thus it is morally. Egotism can so blind us that the whole universe is eclipsed and we see nothing but I.

A. J. Calver.

Preserve carefully your reputation.



## THE MANIFESTO.

### MARCH, 1891.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,  
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### Editorial.

No better advice could be given to the Christian pilgrim than to "put on the whole armor of God." Walking as he necessarily must, in the midst of trials and temptations, he needs for this divine service a special preparation, and great carefulness must be exercised, to have everything in the best of order, and so nicely adjusted that time, that indispensable staff of life, may not be wasted during the march to victory.

Jesus evidently thought of this same preparation and carefully presented it in the best light he could to his disciples, as he called them "my

soldiers," peace-loving soldiers who have been harvested from the ranks of the world and were, even while with him, surrounded by the influences of a long life among the Scribes, Pharisees and hypocrites.

He had, through his inspirational gift, called them from that worldly relation to be his co-workers in redeeming the world from its many errors. Their call was the same as is our call, through the manifestation of God, or the good Spirit. Directing influences moved them to change their lives, by making their own paths strait, as they were warned to "make ready the way of the Lord, and to make his paths strait." This influence has protected us as we have moved along on our pilgrimage and opened to us a life of spiritual consecration, that we might be made able to walk in newness of life.

As that age was one of "wars and fightings," it was readily understood that every man was more or less acquainted with the legitimate duties of a soldier. Peter, by his dexterous use of the sword could not have been ignorant of a soldier's life, and in all probability the whole order of disciples had learned the same lesson. Jesus rebuked this display of unchristian chivalry and a spiritual armor was recommended for all who had entered the warfare against the elements of the world, that were opposed to the life of the soul. Even Paul, in his exhortations to a Christian life assured his hearers that if

they were properly equipped for the contest they might be absolutely sure of the victory.

Those who accept the cross of Christ and deny themselves of all ungodliness, soon learn the truth of the statement, as made by the Apostle, that the weapons of our warfare "are not of flesh, but divinely powerful for the demolition of fortresses."

This is the life work of the Believer which makes of him a peace-maker among his Brethren and a child of God among his gospel kindred. Through this he becomes a preacher of righteousness to the children of this world and an unfailing light to guide souls to God.

It is not always that "the race is to the swift, nor the battle to the strong," but it is certainly and effectually to those who walk uprightly.

How earnestly and devotedly those should work who are privileged to know of a better way than that which is pursued by the children of this world. The light which has illumined the soul has come from God, and if protected through carefulness and prayer, must grow brighter and brighter unto the perfect day.

God's gift to our souls, and to our gospel homes should share our undivided interest, that our prosperity, both in the temporal and in the spiritual blessings may be secured and permanently fixed, as our souls awaken to the beautiful and holy calling that has rested upon us.

## NOTES ABOUT HOME.

### Mt. Lebanon N. Y.

Average of Weather at Mt. Lebanon.

January.

	Thermometer.	Rain.	Snow.
1890	31.00	2 in.	3 in.
1891	26.42	4½"	20"

We have had seventy days of good sleighing up to date. GEO. M. W.

### Center Family.

FEB. 1891.

DEAR EDITOR:—The MANIFESTO continues its monthly visits and is a welcome guest.

We always find items of interest in Home Notes of the different Societies and families. In most of the articles of the last No. kindly notice is taken of the demise of our honored and much beloved Elder Giles, whose place will be filled by Elder Joseph Holden to the best of his ability. While it is a great cross for us to part with him from the Center family, we are glad that our little circle had one in its midst so worthy and acceptable to the people as he is and we of the Center bid him good, or God-speed in his new vocation. We know he will do honor to the place and to the family in whose kindly care he grew to manhood. Br. Alonzo is a worthy successor to Elder Joseph, who merits the love and good feelings of Believers far and near, and I doubt not will have the prayers of his numerous friends both among Believers and those not connected with the household of faith.

Winter is far progressed and the weather taken together has been quite moderate. All the families in our Society have secured a winter's crop of ice. One family secured theirs this week, in nice condition. Although the season has been quite icy, yet there has been no report of broken bones thus far, which is cause for gratitude.

We pray the Lord of the harvest to send forth more reapers, as we have room in our houses and in our hearts for many, many faithful souls, who may wish to

come and dedicate themselves to a life of self-abnegation.

Our love to the whole household of faith.  
T. D. R.

### Watervliet, N. Y.

Feb. 1891.

DEAR EDITOR:—You, no doubt, would like to hear how we are prospering in Watervliet. We are busy drawing and sawing logs at our mill, for our Society, and our neighbors. We are making full time just now, and are also getting up, and cutting our year's supply of wood. Our ice crop was gathered last month. It was very nice and from twelve to fourteen inches thick. Our stock is wintering well this season. Some of the families are hauling and spreading manure on their meadow land.

The weather is cold here and a warm stove is looked upon with a good degree of pleasure.

I hear the hum of the sewing machines every day, except Sunday, and I conclude our Sisters are anxious to make shirts for the heathen, (or somebody else.) So we are busy helping each other along.

We have had enough of winter to last us twelve months and are now looking anxiously for spring. The hens have been on a strike this winter, and refuse to lay. We are in hopes with warm weather, to have the strike declared off. We have not much to complain of, and a great deal for which to be thankful.  
J. B.

OUR ice was harvested some time ago, a goodly store, both in quality and quantity.

There has been good sleighing most of the time, and snow in the woods has been a little too deep to please the wood-choppers. The weather is good, bad and indifferent; and we have had four stormy Sundays in succession. In answer to enquiries about our silo—would say that since we have commenced feeding ensilage to our cows, we think the quantity and quality of milk much improved.

Br. Daniel in Home Notes of Feb. No.

says, there is something lacking or wanting at Watervliet and throughout our Zion homes.

What is needed? What is wanting?

Talmage, in a recent sermon, says, what the Churches need to-day is, "Power from on high." Is it not this power from on high that we need and what Zion lacks? Will it come to us without exertion? and shall we be willing to accept it?

Words are not lacking—but the Holy Spirit which is a consuming fire. \*

### Hancock, Mass.

Feb. 1891.

DEAR, welcome, Gospel Messenger,

Inspiring are thy truths;

As like a Godly counselor,

They chasten, teach and soothe.

Thy pages teem with richest thought,

By able talent given;

And wisely is each soul there taught,

How best to live for Heaven.

NOT much news from the home circle at the present time. The winter which is nearly past, has on the whole, been very good. Snow and ice are plentiful and there has been a sufficiency of cold weather to make the climate healthful. Sickness, we are happy to say, has been almost a stranger. A few only, have suffered from heavy colds.

The Company, who are working the iron-ore mine have sunk their new shaft to the depth of a hundred and thirty feet, finding ore in abundance and of good quality. The foreman of the Company has erected for himself and family a new dwelling, and has at present in his employ some seventy or eighty workmen.

J. L. S.

### Enfield, Conn.

"LIFE is mostly what we make it;" then why not make the most of life? Crosses and trials will come. Let us not dwell on them, but bear them with Christian patience, and look ever for "the silver lining." We know that, if borne in the right spirit, even our trials are good for us, and we can "bear each other's burdens and

fulfill the law of Christ." There is no trouble so grievous that it cannot be brightened if we would try to see its bright side. Too many are prone to nurse their trials, thus aiding them to abnormal growth. Let us strive to cultivate that patient, sunny spirit which, finding the good in others, blesses the possessors.

The present is ours. Let us not fill it with sighs for the past and dreams of the future. We should fill our hearts with sunshine; sorrow's cloud will not be half so dark.

Our MANIFESTO is like an angel in the household, ever bringing help, encouragement and good cheer. Let us, within its pages, offer our best to each other, from the practical hints that make life's burdens lighter, up to the helpful hints for the soul.

2772 spaces of cream were sold in January.

A change of food will sometimes stimulate hens to lay when nothing else will serve the purpose, simply because they become tired of the sameness of diet and readily accept something else. Coal ashes and tobacco dust in the poultry house are good disinfectants. No egg eating when china eggs are kept on the floor. Cold air on the hens in the night means "roup" every time. Nothing better for hens than boiled oats with wheat bran. If a fowl is wanted that combines many good qualities, the Plymouth Rock should not be overlooked.

D. Orcutt.

South Family.

Feb. 1891.

THE wheels of time are constantly in motion, and already we are commencing the second month of the New Year, and the duties of every-day increase with its length. Vacancies that are made must be filled by those who are left to bear the burdens of the present.

The dairy is yielding us good returns for the labor expended. Some repairs are being made at Brethren's shop and other places. Wood is now being sawed and put into the sheds. The great quantity of snow and rain has interfered with out-

door labor to some extent. Not as much damage from the ice on the trees in our Community as in other sections of the Connecticut valley. We have secured some excellent ice for creamery use, thirteen inches thick. Sleighing nearly gone here. The blessing of health prevails.

M. W.

### Harvard, Mass.

FEB. 1891.

DEAR EDITOR:—On the 31st ult. we were called to pay a worthy tribute of respect to one of our old comrades, a true soldier of Christ, beloved Elder, Isaac Bailey of Shirley. So we see that the veterans are leaving us, one at a time, to report in another home, and it is left for us to hold aloft the banner of Virgin purity and to keep it for others, as they have kept it for us.

Thus far the present winter has been very favorable for business, indeed the best for twenty-five years. The snow came in November and the white mantle has covered the earth to the present day.

Our Brethren are engaged in the herb and broom business. Should any of our friends need some of these necessities of life, we could furnish them very readily. Of herbs we have a large amount, and are continually sending them to Boston, through hope that they may help correct some of the miseries of that enlightened city.

On page 35 of Feb. MANIFESTO, we read a little gem, contributed by some dear soul, "Let no knowledge satisfy but that which lifts above the world," etc. What a lesson to learn! This shall be my aim.

The knowledge of deep truths, treasured in the store-house of heaven is what my soul thirsts for each day, and the only way to gain this treasure, is to live to our highest understanding of right. Our blessed Mother Ann, gave us many good examples in this new order of life. "Hands at work and heart to God." "Do not fail to meet together for worship, even though your houses should be torn down, over your heads."

The necessity of keeping a spiritual gift and regularly attending our religious service ought to be with us of the first importance, as in this way, our Mother, found a great salvation and travail of soul.

"Seek first the kingdom of God and its righteousness and all things will be added." Let us all give this a little more attention.

A. B.

### Canterbury, N. H.

Weather Record, East Canterbury.

Month of January, 1891.

Highest Temp. during the mo.	44.
Lowest " " " "	.0
Mean " " " "	23.5
Snowfall " " "	14.55 in.
Total precipitation of rain and melted snow, " "	5.83 in.
Number of days upon which or more of rain, or melted snow fell, 11	0.01
Depth of snow at end of month, 23 in.	

N. A. BRIGGS.

OUR Community in Canterbury is elevated some nine hundred feet above the city of Boston, and full one hundred feet above the streams and ponds in our vicinity, so that it is quite impracticable, at present, to use water as a motive power for machinery unless we go some distance from home.

At the first family we use a twenty-five horse power engine for laundry purposes and the running of several knitting machines. For the sawing of cord-wood we use an engine of six horse-power; one in the printing office of three horse-power and one in the dairy of one horse-power. This last mentioned is a "Davey Safety Engine," and it is beyond dispute, a safety engine, in the charge of the inexperienced or even of a child.

At the North family they have a six horse-power engine for their laundry, their dairy and for the sawing of wood.

Our ice harvest in January was of the best quality, and not less than one hundred and fifty tons were secured for the use of our family. The ice, when cut, was sixteen inches in thickness.

From our herdsman we have this item:—

that a Jersey cow gave ninety-nine quarts of milk in seven days, and from this was obtained six pounds of butter. This we call doing pretty well on the hill-sides of New Hampshire.

Feb. 1891.

**BELoved EDITOR:**—The absence of "Home Notes" from Canterbury, in the MANIFESTOS of 1891 is no sign that we are away from home, or that its interests are not still guarded by as valiant soldiers as held the fort throughout the good old year, 1890. It is so natural to depend upon ready pens and willing hands that have served us in the past, that only the absence of a good thing brings us to a realization of the truth, that we should give as willingly as we have received.

We are sternly aware that we have entered the second month of our spiritual New Year, which we pledged to make bright and glorious by renewed efforts of willing consecration.

Some one says it would be well for us to pause between each month, long enough to settle our debit and credit accounts, spiritually, repent of all sin committed by seeking an honest confession and newness of life; thus enjoy twelve New Year's days where we have formerly had but one.

A timely suggestion, the conscientious regard of which will insure us a place in that kingdom, forever increasing.

At date of writing, our predicted storm has not commenced, and we meet for our Society service wherein we are blest to hold communion with the worlds above. The wires of spirit telegraphy of which our beloved Elder Giles spoke when at Canterbury last, are neither laid low by winter's fiercest blasts nor the wily attacks of any enemy. Our faith and trust in God's work is unshaken as are the granite rocks of New Hampshire to-day. Yea, we mean to be granite rock Christians. Thus, humbly remembering God's goodness, we fearlessly enter upon blustering March, as we sing—

"I'll brave the storm and breast the wave,  
The way of God to keep;  
For in the harvest of my life,—  
Its power, I would reap."

## Enfield, N. H.

Feb. 1891.

As I attempt to write something that shall in part represent our branch of the vineyard, I am puzzled to know just what to place upon paper, as so many subjects crowd before the vision. If the power of expression came as freely, what beautiful thoughts one might place before his readers. How true it is, that the "songs unsung" and the "words unspoken" are the sweetest. No lack of material for thought but language often fails to fulfill its intended mission, even when expressed in good faith. Suffice it to say, in our home, every moment of every day has assigned to it, some duty, all of which we may make "labors of love" if so disposed, and glad are we of this, for duty faithfully and cheerfully performed, gives joy and present satisfaction. We do not envy those who sigh for the weary, tedious day to pass, that night may come bringing its round of gaieties, that make the young, old before their time. We have reason to believe that this style of living is passing into ill repute, even among our sisters abroad, and a more sensible view of life's responsibilities as beings destined for Eternity, are taking its place. Last year, one thousand corn-planters were manufactured here under contract; this season only five hundred are wanted, which looks as if all had not heard of this new device for corn-planting or had concluded to let the crows help themselves while they plant in the "good, old-fashioned way." The new invention covers securely as soon as the corn is dropped. Our ice was harvested in January, and parties who came from far and near last season to obtain this necessity have evidently procured it nearer home.

Some quite warm, pleasant days have been ours to enjoy, in spite of the severe cold. At times the thermometer has registered eighteen and twenty degrees below Zero. Cold enough, and yet, thus far, no epidemic worthy of note, (as was the impostor of last winter,) has assailed us.

E. B.

## Sabbathday Lake, Me.

Feb. 1891.

**BELoved ELDER HENRY:**—The time for writing has rolled around once more and it hardly seems a month since I last sent notes for the MANIFESTO.

We are very glad to tell you that our good Brother Thomas has been spared to us and is now rapidly recovering.

Br. Henry Green, from Alfred, is with us assisting Elder William Dumont in preparing the poplar wood for basket work. Eldress Lizzie and a company of Sisters are also engaged in the same business. The Brethren have invented an improvement on the machinery which holds the blocks of poplar to the plane, whereas it formerly had to be done by main strength.

We are glad that Br. Henry came to help us, not for the sake of his work alone, for it is a blessing to have the influence of such a good, gospel Brother among us.

Two hundred and seventeen bushels of potatoes have recently been freighted to Mass. from this place for which we receive eighty cents per bushel.

Our school closes the 20th. inst., and thus ends a long term of sixteen weeks which has kept right along without interruption excepting one half day.

A. S. C.

## Groveland, N. Y.

Feb. 1891.

We are reminded by the coming of the new month that new notes are wanted to supply the new pages soon to be read by various ages.

The saw mill that has been closed for a long time is again in full operation. Good sleighing has renewed the logging enterprise, much to the satisfaction of many who were deprived last winter of mill work owing to the absence of snow.

Wheat and other grains sown last fall are thriving grandly, far beyond the anticipation of the sowers who went forth the past season to sow the seed for future need.

Our winter has been interspersed with



sunny days which call to vision the good time coming, when we "shall walk through green pastures by the side of still waters."

Where grows the willow fresh and bright,  
Where aere and withered leaves its beauty cannot blight.

While many inhabitants of this and neighboring localities are visited with the Russian la grippe of last winter, our Society thus far has not been disturbed by its ugly presence, though a few have proved the disadvantage of a slight cold.

Brother Clark Coburn who has been disabled for the past nine or ten weeks from mingling in the burdens of life, is now improving under the skillful management of Dr. Helen I. Woodworth, Physician and Surgeon of Nunda, Livingston Co., N. Y. Dr. Woodworth is a near and dear friend of this Community.

Br. Frederick I. Stebbins, a member of this Society, but whose present abiding place is Rochester, N. Y., spent Sunday the 8th. inst. visiting his community home and friends.

Br. Frederick has a little daughter residing in the family, the youngest of our thirteen pupils.

G. D. G.

### South Union, Ky.

Feb. 1891.

WHAT glorious weather we do have! The sun shines very nearly every day, and truly the Lord has blessed us, not only with fine weather, but a proportionate amount of everything that is necessary in this life. One of our members, C. Holman, has invented a rotary engine, and another member, Sanford Russell, has a steam propellor under way and nearly ready for use. A mania has seemed to take hold of some of the Brothers for inventing and being skillful mechanics, and they are very successful. Although mechanism seems to play an important part, here, we need a general out-pouring of the Spirit of God, as every one seems to be in need of this awakening gift.

It is rumored that one of our members is now studying out a plan for a flying machine. If such is the case you may expect a visit from him.

C. R.

[Contributed by Marion Patrick.]

### DIVINE EXPERIENCE.

MASTER ECKHARD relates: "I ardently desired for eight years that God in his mercy would send a man to point out the way of truth to me. And as I was one day full of anxious desire, there came a voice from God saying Go to the porch of the church and thou shalt find a man who can show thee the way of truth. And I went and found a man there who was dusty and foot-sore and clothed in rags. I saluted him and said, "God give thee a good day." The beggar replied, "I verily never had a bad day." Whereupon I said, "May God give thee good fortune." He answered "I never had bad fortune." Then I said "Mayest thou be happy." To which the beggar replied, "I am never unhappy." Thereupon I concluded, "May God bless thee, instruct me in this, for I do not understand." He replied, "willingly; thou sayest, may God give me a good day. I replied, I verily never had a bad day. For when I hunger, I praise God, when I am cold, when it hails, snows or rains, be the weather fair or foul I praise God. Am I wretched or despised, I praise God. Therefore I never have a bad day. Thou sayest, may God give me good fortune, and I tell thee I never have bad fortune, for I know to live with God, and know whatsoever He does is for the best, and what God gives unto me, or has destined for me, be it weal or woe, bitter or sweet, I accept joyfully from God as the very best thing, therefore I never have bad fortune. Thou sayest also God make me



happy, and I tell thee I am never unhappy, for I desire only to be united with God's will, and I have thus wholly reconciled my own will for God's will, that whatsoever God wills I will, therefore I am never unhappy, for I desire only to be at one with God's will, and I have utterly surrendered my will to his will." Whereupon I demanded of the man, should God cast thee into hell what wouldst thou say then! He replied, "cast me into hell? If he were to cast me into hell I have two arms to clasp Him. One arm is true humility, that I place beneath Him and therewith I am united with his holy humanity, and with the right arm of love thereby I am united with his holy divinity and embrace Him that He needs must go with me into hell. Therefore I would rather be in hell having God than I would be in heaven without God."

"Thereupon I understood" says Eckhard, "that true tranquility with true humility, is the direct way to God." I demanded further of the man "Whence art thou?" He answered, "from God;" I questioned, "Where hast thou found God?" He replied, "as I left all creatures." I asked, "Where hast thou left God?" "In the pure heart and in the good-willed man." Again I questioned, "What art thou?" He said, "I am a king." "Where is thy kingdom?" "That is in my soul, for I can thus control my internal and external senses, that all my desires and soul forces fully obey me. And this realm is far greater than any kingdom on earth." I asked, "Then what has brought thee to such perfection?" and he replied, "It was done by my

silence, my exalted thoughts and my union with God. For I could no more rest in anything that was less than God. Now I have found God, and have rest and peace forever in God."—*Mysteries of the Ages.*

### OBITUARY.

At Mt. Lebanon, N. Y., Jan. 22, 1891,  
RUFUS CROSMAN, aged 92 years.

RUFUS CROSMAN was one of a family "to be wondered at." The father and mother were Vermont farmers, in good circumstances, and having six children; and all became Shakers, in 1825. One sister, Betsy, is still living, aged 86. Though they were not a literary family, they were strictly honest; and, as "an honest man or woman is the noblest work of God," the Crosmans, in this sense, were a noble family. They were consecrated, loyal members of the Shaker Order. As one of many who inherit their life-long labors, in land, houses, and conveniences of various kinds, I am their debtor. When the family united, they paid their debts, righted their wrongs, confessed their personal sins, in the light they had received, and became Christians according to the pattern shown on the mount of transfiguration—Mt. Lebanon. Their industry was proverbial; their economy—"gathering up the fragments, that nothing be lost"—I have never seen exceeded. In simplicity of manners, and in dress and address, they were examples to the whole Shaker Order. It was such a manner of people that laid the foundation, in temporal things, of all the Shaker Villages: and a similar class of men and women were the granite foun-

dations of Albany, Pittsfield, and many New England towns and cities. Some of them yet remain, and all citizens are blessed by inheriting the fruit of their labors, and being influenced by them as ministering spirits: thus, being dead, they yet speak to the living, by word as well as work.

"Mark the perfect man, and behold the upright; for the end of that man is peace." In his last days, Rufus had no disease or sickness, and was quiet as a child. When he was about to fall asleep, his attendant heard him whisper, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

F. W. EVANS.

#### THE BETTER THOUGHT.

SOPHIA WAYNE.

How often in temptation's hour,  
An unseen force seems brought,  
As if to check an evil power  
And prompt the better thought.  
And they who learn by spirit light  
And in that faith abide,  
Well know we have contending might  
Forever at our side.

That One, in a persuasive tone,  
And powers that can entice:  
And Conscience is the other one,  
That speaks with gentle voice.

If we a victory would win,  
And vanquish Satan's sway,  
This present time we must begin,  
And not postpone, a day.

For Conscience is a holy power,  
On whom we can rely  
To guard us in temptation's hour,  
And Satan's power defy.

If we its gentle voice will hear,  
And to our Father, pray,  
The enemy will disappear,  
And Conscience win the day.

Balleston, N. Y.

#### SHAKER CHRISTIANITY.

LOUIS BASTING.

BIBLE students are well aware that the utterances of Christ and the apostles concerning these things are highly mystical, allegorical, prophetic. They are difficult to harmonize; the interpretations are about as numerous as the interpreters. But we may take it for granted that there is not much diversity of opinion regarding the nature of the millennium. The general consensus is that it will be a time of peace and plenty, of virtue and good fellowship. As one of the signs heralding the good time coming, I view the fact that leading Catholics and Protestants, infidels and believers can present their thoughts about theology and religion, morals and ethics, in THE SUN without acrimony and bitterness. Such a thing was not known heretofore; nothing was so sure to arouse evil passions as doctrinal controversy.

The writer being a member of the Church of Christ's Second Appearing, commonly called Shakers, has no difficulty in interpreting to his satisfaction the manner and time of the advent. What is known as orthodox Christianity regards Jesus as being an integral part of the Deity, God himself. We regard that proposition as unscriptural. By nature, Jesus was a human being, who "was tempted in all points like as we are," but his sinless life and obedience to the Divine will made him the Son of God; and his special mission was "to give power to them that believed on him to become sons of God" likewise. The Gospel which he preached was given to him by inspira-

tion; this constituted him the Christ. There is a difference between the man Jesus and Christ the Messiah. Jesus was not Christ from his birth, though undoubtedly his conception and prenatal existence was powerfully influenced to make him such in the future; he became the Christ at the baptism of Jordan. It was the inspiring spirit that caused him to say; "Before Abraham was I am;" it was the trembling Jesus who begged that the bitter cup might be removed. Peter says that the spirit of Christ spoke through the prophets, and Jesus himself taught that the spirit of Elias appeared in John the Baptist. This proves that the same spirit can speak and act through different persons at different times.

There was a paragraph in a New York paper some time ago alleging that when Roscoe Conkling was upon his death-bed and when Christianity was mentioned to him, he spoke rather slightly of it, saying that Christ had obtained his doctrines from the Buddhists of India; that the Golden Rule and others of his teachings were found in Buddha's works, &c. Now, instead of being a disparagement, this is a glorious proof of the genuineness of Christ's mission and of the pre-existence of the Christ spirit, who at all ages of the world has endeavored to manifest himself for its redemption.

Divine truth is the same always, whether it comes through Buddha or Jesus, but the fullest and clearest enunciation of it, as far as we know, has come through Jesus. The coming of Christ does not necessarily imply the appearance of Jesus. The

apostles had been with Jesus a long time before they discovered him to be Christ. It requires a state of inward preparation, a readiness to receive him before he can be discovered, but "to them who look for him he shall appear the second time, without sin, unto salvation."

Ann Lee, an English Quakeress, came to this country in 1774, accompanied by a little band of believers; they settled in the forest near Albany and remained there eight years. She taught that the higher form of Christianity consisted in following the example of Jesus. This logically resulted in the formation of a community whose members were celibates and owned no private property. The way of salvation, according to her, consisted in the confession, repentance and forsaking of sin; the blood of Jesus could not accomplish that for any one. She saw that comparatively few had the opportunity in this life of hearing the Gospel of Jesus Christ, therefore she held that all souls would have it preached to them in the next life. She utterly rejected the idea of an endless hell of torment with no chance nor hope of delivery therefrom; she considered it blasphemy against an all-merciful God to teach fore-ordination to damnation. Hands to work and hearts to God was her motto. It was her aim to produce in her followers, by her teaching and example, lives of virtue and simplicity, of industry and unselfishness.

One sign of the appearance of the Christ spirit is that the message is delivered with a power that causes it to be accepted by a number sufficient for

its preservation and perpetuation. This sign must unhesitatingly be conceded to Ann Lee, for in a few years' time—she died in 1784—she converted several thousand people to her views, who, soon after her death, gathered themselves in permanent communities, which, with one exception, are all in operation to-day. These converts were not an easily impressed multitude: they were hard-headed New England folk, whose orthodoxy was unquestioned, whose daily text-book was the Bible, who loved their wives and children, their hard-earned dollars and acres as dearly as any people in the world. It must have been an extraordinary person that could persuade such a class of minds to surrender their time-honored opinions; to give up their property, yea, even largely their wills and individualities; to separate from wife and husband and the ties of the world and become Christian Communists. Another evidence in behalf of Ann Lee's mission is that the opinions of an unlettered woman like her have overthrown the doctrines of such learned men as Luther, Calvin and Edwards; for hell and fore-ordination are practically no longer taught in the Protestant churches, the idea of probation is steadily gaining ground, and the formation of celibate orders is being encouraged. Tolstoi, whatever his faults and mistakes, is preaching virtually Shakerism. If it is asked why, then, is the population of Shaker Communities steadily decreasing, we answer that this is not chargeable to any of Ann Lee's precepts, but is almost entirely owing to internal short-comings. The time is not far distant when her

people will gather themselves together, reform, re-organize, and pledge themselves anew to carry out the Gospel of Jesus Christ and become again an aggressive power for good in the world.

Hancock, Mass.

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### The Bible Class.

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ANSWER to Bible Question No. 18, published in the Feb. MANIFESTO.

Give the names of five children that are mentioned in the Old Testament, with the number of chapter and verse where each name is to be found.

Number of writers from Mt. Lebanon, 21: Enfield, N. H., 16: Canterbury, 11: Hancock, 6.

Among the noted children mentioned are Ishmael, Isaac, Joseph, Moses, Samuel, David, Samson, Esau, Jacob, Abel, Reuben, Levi, Daniel.

The answer furnished by the scholar who sent the question is—Ishmael, Isaac, Joseph, Moses and Samuel.

#### BIBLE QUESTION, No. 19.

Name a verse that *contradicts* a statement made in Isaiah, fortieth chapter and fourth verse.

FATHER WILLIAM LEE was a faithful man in temporal labors and being master of his trade he worked at the forge when not engaged in spiritual duties. He would sometimes say to Mother Ann Lee, when he came home at noon:

"Mother, I have done a good day's work."

"Well," said Mother, "William you must labor to God for strength and go and do another day's work."

PATIENCE CROUCH.

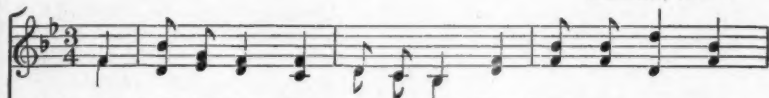
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I'LL not retaliate.

## MY WORK.

"Every man's work shall be made manifest, and fire shall try every man's work."—1 Cor. iii., 13.

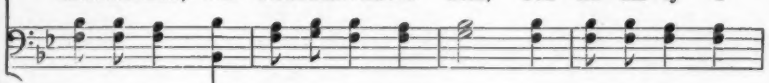
ENFIELD, N. H.



1. 'Tis lights and shades that pave my way, They teach me les - sons
2. O beau-teous res - ur - rec-tion morn! My spir - it un - to
3. No more of temp - est, no more storm, No more out - cast, no



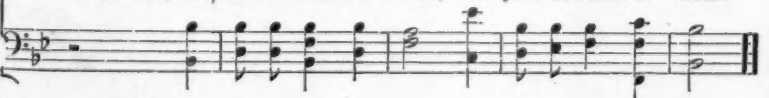
ev - 'ry day, And what my work shall be; Yea, what my work shall  
thee is born; Thy el - e - ments I love, Thy el - e - ments I  
more for-lorn; The still small voice I hear, Con - tin - ual - ly I



be. A swift-er trav - el for the soul, A strong-er pow'r life  
love. Thy air I breathe, in thee I live, The substance lost I  
hear. Its whispers thrill my heart and soul, And all the acts of



to control; This is the life for me, The chos-en life for me.  
now retrieve; Which opens heav'n a - bove; The worlds of light a - bove.  
life con-trol; And, thus the cross to bear; The yoke of Christ to wear.



## Books and Papers.

HALL'S JOURNAL OF HEALTH. Feb. Contents. Mind Reading; Water at meals; Headache and the Eyes; Too Many Needs; The term Microbe; The use of Drugs; Baldness; Deadly Poisoned Arrows; etc., etc. Office 340 West 59th st., N. Y.

THE JOURNAL OF HYGEO-THERAPY. February. Contents. Phlegmonous Erysipelas; Mental Hygiene; Beef Tea Delusion; Anti-Vaccination; Winter Work in Orchards; The Ideal Woman of the Future; Medical Delusions; Get Out Doors, etc., etc. Dr. T.V. Gifford & Co. Kokomo, Ind.

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MR. EDITOR:—I am very much pleased with the MANIFESTO. The practical part of it is excellent. You have some very good writers that understand what true, practical religion is, and if every one would follow its teaching the Christian world would be in a better condition than it is at the present. May God bless all who write such good pieces for the instruction of all who may read them.

CAROLINE E. HAWKES.

## Deaths.

Rufus Crosman, at Mt. Lebanon, N. Y. Jan. 22, 1891. Age 92 yrs. 5 mo. and 7 days.

His "passing over" seemed only like one going a journey. He laid aside his work, bade his friends farewell and departed. A. J. C.

Isaac Bailey at Shirley, Mass., Jan. 20, 1891. Age 85 yrs. 1 mo. and 4 days. J. W.

Mollie McGrew at Center Family, Union Village, O. Feb. 13, 1891. Age 73 yrs.

Sister Mollie has lived in the Community about twelve years. C. C.



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"The Corner Stone of a Nation."—*Longfellow.*



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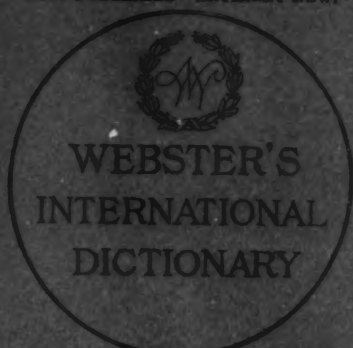
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